



SIN AS SET FORTH
IN
HOLY SCRIPTURE



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Sin, as set forth in Holy
Scripture

The Hulsean Lectures for 1874

SIN

AS SET FORTH

IN HOLY SCRIPTURE

BY

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To the Reader.

THE HULSEAN LECTURES for 1874 were ordered to be preached before the University in the spring of 1875. This is mentioned to explain the seeming delay in the appearance of this volume.

The writer is aware that the Lectures are shorter than usual; but his regret is that he has not been able to make them shorter still.

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LIST OF BOOKS.



The following are the principal works on sin which have been consulted, and the editions used:

- King (Abp.) *An Essay on the origin of evil*: translated and edited by E. Law. 2 Vols. Ed. 4. Cambridge, 1758.
- Müller (Julius) *Die Christliche Lehre von der Sünde*. 2 Vols. Ed. 5. Breslau, 1867.
- Krabbe (Otto) *Die Lehre von der Sünde und vom Tode*. Hamburg, 1836.
- Klaiber (C. B.) *Die Neutestamentliche Lehre von der Sünde und Erlösung*. Stuttgart, 1836.
- Tholuck (A.) *Die Lehre von der Sünde und vom Versöhner*. Ed. 6. Hamburg, 1839.
- Umbreit (F. W. C.) *Die Sünde*. Hamburg, 1853.
- Ritter (Heinrich) *Über das Böse und seine Folgen*. Gotha, 1869.
- Manning (Abp.) *Sin and its consequences*. Ed. 2. London, 1874.

LECTURE I.

THE SENSE OF SIN.

Οὐ μὲν γάρ τί πόν' ἐστὶν ὀϊζυρώτερον ἀνδρός.

HOM. *Il.* xvii. 446.

Quam timeo miser !

Nihil est miserius quam animus hominis conscius.

PLAUT. *Moscel.* iii. i. 12.

THE SENSE OF SIN.

If thou doest not well, sin lieth at the door.

Gen. iv. 7.

THE SPEAKER is the Lord God ; the person spoken to is Cain. And the words are remarkable, as in other respects so in this, that in them for the first time in our Bible there occurs the word SIN.¹ A short word, but a terrible ! Who can think of it without emotion. For consider what it represents. Consider what sin has caused, is daily causing, in this our world. Nay, think even of the speculative interest pertaining to the word. What bewildering questions cluster around it ! What eager controversies have raged concerning it ! Whence came sin ? Who is the author of it ? When, and how, did

¹ On the etymology of the word sin [A. S. *syn*, Germ. *Sünde*], and on the principal Biblical words for sin, see Julius Müller, *Die Christliche Lehre von der Sünde*, vol. i. pp. 114-121. (5th Ed.)

it begin? Are sin and evil identical? If not, how are they related? How can the existence of sin be reconciled with God's character and sovereignty? Is sin anything but an eternal necessity? Nay, is it anything but good in another form; a potency without which good could not be, or would be less good? Or, lastly, is sin anything whatsoever? is it not a mere bugbear which men have foolishly raised and which they refuse to see laid?

Such, and such like, are the questions which in all ages have been asked in connection with sin, which have given rise to the keenest and wildest speculations. And still are such questions as rife among men as ever. What shall we say to them? Shall we, as is so often done, denounce them as barren and dangerous? No: for they are not necessarily such, at least not all of them. If reverently pursued, they may yield profit instead of harm. And the very fact that the questions have been so persistently and universally asked testifies to two things: first to their naturalness, and secondly to men's innate conviction of their importance.¹ Yet

¹ Compare, both as regards universality and intensity, such an enquiry as (*e. g.*) that concerning the Plurality of Worlds,

certain it is that speculations concerning sin have too often proved not merely unprofitable but perilous and impious. They have led to God's arraignment at the bar of man's understanding, yea even to His condemnation! Let us eschew such folly and wickedness. And in order thereto, let us leave aside the inquiry concerning the origination of sin.¹ One thing only we are quite sure of, and that is, that God is not the author of sin.² He is all-

¹ 'Quærebam *Unde Malum*, et male quærebam, et in ipsa inquisitione mea non videbam malum.'—Aug. *Confess.* vii. 5.

One reason why the Fathers set themselves against such discussions was that they had come to identify them with Gnostic error and impiety: cf. Tertul. *De Præscr. Hæret.* c. vii.: 'Unde malum et quare? et unde homo et quomodo? et, quod maxime Valentinus proposuit, **unde Deus?**'

² καὶ τῶν μὲν ἀγαθῶν οὐδένα ἄλλον αἰτιατέον, τῶν δὲ κακῶν ἄλλ' ἅττα δεῖ ζητεῖν τὰ αἴτια, ἀλλ' οὐ τὸν Θεόν. Plat. *De Rep.* ii. 379 c. This fundamental truth has not by any means been always firmly held, even in the Christian Church. Irenæus found it necessary to write Περὶ μοναρχίας, ἢ περὶ τοῦ μὴ εἶναι τὸν Θεὸν ποιητὴν κακῶν (Euseb. *Hist. Eccl.* v. 26.) Basil has left a homily on the same subject (Op. Tom. ii. p. 72 sqq. Ed. Garnier). And, to come to more modern times, at the Reformation one of the leading religious bodies were charged with making God, by its teaching, the Author of sin: a charge which it repudiated in a singular fashion. (See the *Confessio Helvetica II.* cap. viii.) The charge has been often repeated since.

holy ; He could never have caused it. For wise, though to us mysterious, reasons, He has been pleased to permit it, both among men and antecedently among angels, but He never caused it. Further than this we shall in vain try to penetrate : we shall only lose, and probably endanger ourselves. Sin, we know, is there ; but why it is there, and how it came to be there, no human being can tell us ; and God has not been pleased to tell us, probably because we could not understand. Sin is there, and there with God's permission ; but why God gives this permission, why He ever gave it, is an enquiry utterly beyond us.

But if we may not penetrate in this direction, there are other directions in which we are invited, and should strive, to penetrate. For no subject concerns us more than the subject of sin. Sin is the grand theme of Holy Scripture ; and, according to our views of sin, will be our personal religion, will be the color and complexion of our spiritual life. As with churches, so with individuals, the estimate of sin determines everything.¹ And for a

¹ The real difference between the Pure faith and the Romish faith on the one hand, and the Rationalistic faith on the other, is constituted, not so much by particular dogmas,

right estimate of sin we must turn to the Bible. We need not turn thither to learn the fact of sin. That is palpably before us. We cannot separate ourselves from life's dread realities. Whether or not we are persuaded with the prophet that because of sin *the earth mourneth and fadeth away*; Is. xxxiv. 4. or, with the psalmist, that because of sin Ps. lxxxii. *all the foundations of the earth are out of*⁵ *course*; or, with the apostle, that because of sin *the whole creation groaneth and* Rom. viii. 22. *travailleth in pain together until now*: yet the fact of sin is unmistakably before us. And few indeed think of disputing this fact; though some try to rob it of all its significance. Some say: 'there is no evil; what seems so only seems so; the sufferings and sorrows of life are only means to greater good.' But how hollow such professions are, is generally best shown by the utterers themselves. For wait till life's heavier trials come upon them, till their health fails, or their schemes miscarry, or want overtakes them, or death desolates their home, and where is their consolation? Their own hearts

as by the conception of sin. For the conception of sin determines the conception of redemption.

mock them.¹ Does any father, for instance, who is burying a beloved child, ever accept his lot as normal and proper? Nay, does any one, when brought into real personal contact with death, ever regard it otherwise than as evil? Men may speak of it as a natural necessity, or as

kind Nature's signal of retreat,'²

but the heart revolts at it. And no optimism and no philosophy will avail to efface its dread significance. The lip may cry, 'It is well,' but the wounded spirit will groan for anguish.

But the generality of men make no pretence to hide their convictions on this matter. They may not be able nicely to discriminate or define, but they know full well that they have to do with deadly potencies. They know that they are constantly bringing themselves into collision with God and his law, and that the consequences are always

¹ 'Bright reason will mock thee,
Like the sun from a wintry sky:
From thy nest every rafter
Will rot, and thine eagle home
Leave thee naked to laughter,
When leaves fall and cold winds come.'

Shelley, *The Flight of Love*.

² Johnson, *Vanity of Human Wishes*, end.

disastrous : far more disastrous than immediately and outwardly appears. And innumerable are the proofs which they give of the strength of this conviction. The poor say of one who has addicted himself to evil courses, 'He is gone to the bad,'¹ plainly, though indefinitely, intimating their sense of the direfulness of his choice. And there is scarcely any one, however ill-instructed, who does not instantly and instinctively distinguish between misfortune and misconduct—between, say, the loss of a limb and the betrayal of a trust—and who does not recognise something at least of the dread significance of the latter. And even those who have gone astray themselves will not unfrequently try to keep others from following their example. Many a drunken father will do his utmost to save his son from drunkenness, and will grieve bitterly if his efforts are unavailing. And so in more general matters. How profound, for example, and how universal is the horror which a great crime excites!

¹ It is to be regretted that we have not kept the use of the noun 'bad' as equivalent to both sin and evil, like the German 'Böse.'—Bad is probably derived from the verb *to bay*: bad = bayed (*i.e.* barked at), defied, spurned, abhorred. See Tooke, *Diver. of Purley*, vol. 2. pp. 79, 80. (Ed. 1829.)

And how all but indelible is the memory which it leaves behind ! Generation after generation will treasure up the deed, and account the very spot accursed that witnessed it !¹

But the highest tribute to the actuality of sin is furnished by the individual conscience.² Men are conscious not only of a disturbance and conflict within, but of personal shortcoming and unworthiness. They feel that they are not only to be pitied but blamed, not only unfortunate but culpable. This sense of guilt exists in various degrees, and sometimes may seem to be entirely wanting. But in the great majority of instances it is undeniably there. All testimony and all literature certify to the fact. And a truly momentous fact it is, a primordial fact with regard to man's constitution and being. It witnesses to that religious nature which is man's great glory, and which forms his great security. Could you extirpate this internal sense you would not

¹ The writer once accompanied some school children on an excursion. They were exceedingly merry and noisy. But when, on coming to a certain spot, he said : ' Here a murder was once committed,' it was striking to see the instant change. Solemnity and awe were on every face.

² See Lecture V.

only abolish all morality, but you would overturn the very foundations of society. But this sense cannot be extirpated. Many have tried to do so:¹ to argue it away, and scoff it away, and even jest it away: but in vain. There is something in man that testifies of Duty and Order and Beauty and Excellence, and that reproves him when he violates them or falls short of their requirements. And what is very remarkable, the sense of falling short—of failure—is even deeper and more oppressive than the sense of transgression.² Who ever realised the dreams and aspirations of his youth? Let a man have succeeded never so well in life, even beyond his own expectations, still he is not satisfied. His visions of what might be, and should be, his visions of Beauty and Nobleness and Loveliness, never receive an adequate embodiment. Whence this ideal? and what its meaning? *It cometh down from the Father of lights; and it* Jam. i. 17.

1

'arctis

Religionum animos nodis exsolvere pergo.'

Lucret. *De Rer. Nat.* iv. 6.

² Corresponding herewith is the fact that the most common word in the New Testament for sin is *ἀμαρτία*—a missing of the mark.

testifies to an infinite capacity and an infinite destiny. And because a man feels that he has fallen short, and is continually falling short of his *calling and election*, he blames and condemns himself, he is uneasy and unhappy. In early life, indeed, there is little of this feeling. For then the trial has not been made, the failure has not been felt. But a short trial suffices to teach and to sadden. Man goes confidently forth to the conflict of life, with endless visions of conquest and glory, but *his countenance soon falls*. Why does it fall? Because of his sense of shortcoming and of blameworthiness, in other words his sense of sin. He may call sin by what name he pleases—and it is generally a long time before he recognises its full significance¹—but he knows that there is something unclean and menacing *crouching at his door*, and that he has brought it there himself. Hence he is full of misgivings and forebodings. Others may praise and extol him, or, if there has been some fault, may

¹ 'To paint this baseness nature is too base :

This darkness yields not but to beams of grace.'

Sir John Beaumont (†1628).

make the fullest excuses for him, but he himself mentally adds the damning But !¹ And thus a constant conflict goes on within. And unless an extraneous omnipotent Power intervenes to rescue him from himself, and to raise him above himself, he falls farther and farther away : and knows it. Life may wear outwardly a smiling aspect, he may learn to tutor his face, and neither by word nor sign betray his uneasiness : but a worm is gnawing within, its foul trail is everywhere visible. *His* eyes see it, if others see it not. And, what especially grieves him, this trail is most conspicuous among his choice flowers. For every man has a little garden of the soul which he tenderly cherishes. Why do its flowers grow so ill ? Why will they not blow ? Why does the worm appear with the bud, and even before ? And—strangest thing of all—why, instead of pitying himself, does the man reproach and condemn himself ? Why cannot he take things as they are ? Why must dread precede and regret follow so many of his actions ? Why, in

¹ ΤΡΟ. Ἄγνας μὲν, ὦ παῖ, χεῖρας αἵματος φέρεις·

ΦΑΙ. Χεῖρες μὲν ἀγναί, φρῆν δ' ἔχει μίσητά τι.

Eurip. *Hippol.* 316.

short, cannot he do as he pleases, and be what he pleases? . . . Because he is *the offspring of* Acts. xviii. 28, 29. *God*. Because even in his lost estate, and worst estate, God will not leave him to himself. Because the shadow of Eternity, if not its radiance, is evermore upon him.

And thus, in spite of himself, man bears continual testimony to his own greatness.¹ His very inquietude is more precious than all the animal enjoyment in the world. For if it witnesses of a Fall and of Sin, it witnesses also of a divine original and of a heavenly Father. It tells of a Phil. iii. 14. *vocation on high*.² It prompts to a heavenly quest. It points the harassed and mournful soul to its true and only rest. . . . *Fecisti nos ad Te, et iniquum est cor nostrum donec requiescat in Te.*

¹ ' Toutes ces misères-là mêmes prouvent sa grandeur. Ce sont misères de grand seigneur, misères d'un roi dépossédé.' —Pascal, *Pensées*, vol. ii. p. 173 (Ed. Astiè).

² . . . τῆς ἀνω κλήσεως τοῦ Θεοῦ.

LECTURE II.

THE NATURE OF SIN.

Τοῦτο δ' ἔστιν ὃ λέγουσιν ὡς φίλος αὐτῷ πᾶς ἄνθρωπος φήσει
τέ ἔστι καὶ ὀρθῶς ἔχει τὸ δεῖν εἶναι τοιοῦτον· τὸ δὲ ἀληθεία γε
πάντων ἀμαρτημάτων διὰ τὴν σφόδρα ἑαυτοῦ φιλίαν αἴτιον ἐκάστω
γίγνεται ἐκάστοτε. τυφλοῦται γὰρ περὶ τὸ φιλούμενον ὁ φίλων· ὥστε
τὰ δίκαια καὶ τὰ ἀγαθὰ καὶ τὰ καλὰ κακῶς κρίνει, τὸ αὐτοῦ πρὸ τοῦ
ἀληθοῦς ἀεὶ τιμᾶν δεῖν ἡγούμενος.

PLAT. *De Legg.* v. 731 E.

The wretch, concentred all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from whence he sprung—
SCOTT, *Lay of Last M.* vi. 1.

THE NATURE OF SIN.

Oh, do not this abominable thing that I hate.
Jer. xlv. 4.

IF it were possible to give a definition of sin, this sentence would furnish one. 'Sin is an abomination that God hates.' But in truth this is only to say, 'Sin is sin.' The greatest things, on whichever side of the eternal boundary line, cannot be defined. Ask for a definition of joy or of hate, and what will you get? You will get verbal descriptions more or less suggestive, but you will get no proper definitions.

So of sin. Sin, when defined, is always defined out of itself: in equivalent, not really interpretative, terms. And this is true of those seeming definitions of sin which meet us in Holy Scripture. They are descriptions and intimations, rather than definitions, though one of them, at least, has all

the form of a definition.¹ And yet it is of the greatest importance that we attend to these scriptural indications. For they will enable us, not indeed to understand sin—for sin cannot be understood—but to apprehend something of its fearful nature, to bring home to us the fact that sin is

Rom. vii. indeed *exceeding sinful*.

^{13.}
1 John iii. 4. *Sin*, says the Apostle John, *is the transgression of the law* (ἀνομία). And in

1 John v. 17. another place he says, *All unrighteousness* (ἀδικία) *is sin*. If to these declara-

Rom. xiv. 23.
James iv. 17. tions of S. John we add the declaration of S. Paul, *whatsoever is not of faith* (ἐκ πίστεως) *is sin*; and the assertion of

S. James, *to him that knoweth to do good and doeth it not, to him it is sin*; we shall have furnished ourselves with the main New Testament answers to the question, What is sin?

And it is plain that these Scriptures point not

¹ Bp. Pearson insists that 1 John iii. 4 is 'a proper definition of sin' (*On the Creed*, Art. x. pp. 360, 361, Ed. 1669). But, not to mention other considerations, it must be remembered that 'lawlessness' is *only one* of the aspects under which Scripture presents sin to us.

only to separate *acts* of sin but also to a *state* of sin. Sin is every act and every state which is contrary to God's law. For we are all subject to God's law: the whole creation is. God made all beings and all things, made them of and for Himself: *because of Thy will they were, and they were created.* Consequently what-
ever laws God might be pleased to assign to His creatures, those laws they were bound to obey. Now two parts of God's creation, the inanimate and irrational parts, *do* obey His laws. The stars never leave their orbits; plants grow and bloom as He wishes; the birds of the air, the beasts of the field, the fishes of the sea all do and are what God wills: they cannot be and do otherwise. But to us His rational creatures God has left it optional, though optional at our own peril, whether we will be and do according to his will or not: in other words, whether we will obey His laws or not. Nay, not only need we not obey God's laws, but we may, if we please, set ourselves deliberately against them, may resist, break, defy them. To do this, or any part of this, is to sin. And the mere surface presentment of the matter ought to give us some

Rev. iv.
11.

notion what sin is, as well as excite in us some dread of sin. That the supreme God, the all-wise Ruler of the universe, should say, 'This shalt thou do, and thus shalt thou be!' and that man, miserable man, the creature of a day, should presume to say, 'I will not!' must surely strike us as something very abnormal, very portentous. Were we to see some puny child questioning the propriety of its father's commands, and resolutely setting itself against them, we should not be long in forming and expressing an opinion. Yet what is this to man setting himself against God, a finite and fallen creature opposing the Infinite and All-glorious Creator!

And yet it may obviously happen that man's opposition to God may be unconscious on his part. He may break God's law, not only without wishing to do so, but without knowing that he is doing so.

Rom. vii. In that case his sin is said to be 'dead:'

8. *χωρὶς νόμου ἁμαρτία νεκρά.* But we must guard ourselves from supposing that such dead, or unconscious, sin is no sin; in other words, that it has no guilt. Numbers have fallen into this mistake. They have failed to distinguish between the

existence of sin and the consciousness of sin.¹ Now undoubtedly the Scripture says *sin is not imputed* (οὐκ ἐλλογεῖται) *where there is no law*: but it says not that it is not extant, nor that it is not noxious. And Scripture says also, and says nakedly, *As many as have sinned without law shall—not, be excused, but—perish without law.*

Rom. v.
13.

Rom. ii.
12.

Look at lower analogies. A man who unwittingly breaks the law of the land is not, because of his ignorance, held to be innocent, or exempted from punishment. And, to take a different illustration, a man may be infected with a dangerous disease and yet know nothing of it, nay think himself quite well.² So in the spiritual world. Whatever, and in whatsoever, God's will is violated, there is sin and guilt, whether the violation be known or not.

¹ S. Paul, referring to his persecution of the Church, said, *I did it ignorantly in unbelief*, and yet he professed himself *the chief of sinners*. (1 Tim. i. 13, 15.)—See more in Lecture IV. p. 63 f.

² And thus in fact be *doubly* afflicted. Bacon (*Advancement of Learning*), in quoting the aphorism of Hippocrates, 'Qui gravi morbo correpti dolores non sentiunt, iis mens ægrotat,' adds the remark: 'they need medicine, not only to assuage the disease, but to awake the sense.'

Still, it is with conscious sin—*live* sin—that we are more particularly concerned. And, when we come to analyse it, we find it in two things: (1) a will set against God's will; and (2) this will exerted for self.

(1) There is a perverse will, a will contrary to God's will.

It is the will of man which determines what he is. For the will is the very ground of personality, and according as it is, must a man be. And this will of man is free: has the power of self-determination. Were it otherwise, were there an overwhelming necessity upon us—no matter whence—there could be no responsibility and no culpability, no merit and demerit, no virtue and no vice.¹ But men are free, and they know it. How far indeed they themselves may have abridged their own freedom, and brought themselves under a kind of necessity; and how far also, being what they are, they have need of God's enabling grace effectually

¹ Εἰ γὰρ εἴμαρται τόνδε τινὰ ἀγαθὸν εἶναι καὶ τόνδε φαῦλον, οὐθ' οὗτος ἀποδεκτὸς οὐδ' ἐκεῖνος μεμπτέος. Καὶ αὖ, εἰ μὴ προαιρέσει ἐλευθέρᾳ πρὸς τὸ φεύγειν τὰ αἰσχροῦ καὶ αἰρεῖσθαι τὰ κατὰ δύναντα ἐχει τὸ ἀνθρώπιον γένος, ἀναίτιόν ἐστι τῶν ὅπωςδὴποτε πραττομένων.—Just. Mart. *Apol.* i. 43.

to will and do what He wills:¹ these are different questions, to which I turn not now aside. The primary fact of human liberty is certain, or all consciousness is a delusion, and there is no foothold anywhere either for religion or for morality. But, I repeat it, men are free. They cannot

‘justly accuse
Their Maker, or their making, or their fate.’²

They know that however strong outward temptation may be, or however urgent their own corrupt solicitations may be, the will is not forced to consent. And when the will consents, when it chooses what it ought not, when, in short, it sets itself against God’s will, then there is sin.

(2) This will is exerted for self. It is a *self-will*.

And this brings us to the very root of the matter, lays bare to us what may be called the principle of sin, viz. selfishness.³ Selfishness is always fatal. Before examining it in its higher manifestations let

¹ The well-known Synergistic Controversy (A.D. 1555-1577) was on this subject.

² Milton, *Par. Lost*, iii. 112.

³ ‘Das innerste Wesen der Sünde, das sie in allen ihren Gestalten bestimmende und durchdringende Princip, ist die Selbstsucht.’—Jul. Müller, i. 178.

us look at it in two lower domains, in the family and in national life.

1. Family life is ruined by selfishness. Its worst evils and its worst unhappiness spring hence, spring, that is, from an overweening regard to self, and a corresponding and consequent disregard of others. *Am I my brother's keeper?* is the significant question associated with the first sin committed Gen. iv. 9. out of Paradise which Scripture has recorded for our instruction : and that sin was fratricide. And the same question is virtually repeated whenever in family life selfishness asserts itself. And whenever it does so, the harmony of the family is disturbed if not destroyed : *there is James iii. 16. confusion and every evil work.*

2. Look at selfishness again in national life. Nothing is more fatal whether to rulers or to the ruled. When that French king exclaimed, 'The state, it is I!' he pronounced the death-sentence on his house, and indeed on French kingship generally. And so too with regard to the ruled : in proportion as selfishness is operative among them, that is, in proportion as a nation thinks and acts solely for itself, in the same proportion is there national declension

and ruin. Such selfishness may hide itself—it constantly does—under the name of patriot-
ism, but *the end thereof are the ways of* Prov. xiv.
*death.*¹

3. But it is when we come to the highest domain of all, the domain of religion, that the full banefulness of selfishness appears. A heathen writer has defined religion to be the proper regard and service of the Divine Being.² But selfishness has no re-

¹ 'Le patriotisme exclusif, qui n'est que l'égoïsme des peuples, n'a pas de moins fatales conséquences que l'égoïsme individuel: il isole, il divise les habitants des pays divers, les excite à se nuire au lieu de s'aider; il est le père de ce monstre horrible et sanglant qu'on appelle la guerre.' Lamennais, *Le livre du Peuple*, p. 81. The Abbé adds a warning which was never more needed than at present: "Le peuple qui souffre près de soi l'oppression d'un autre peuple creuse la fosse où s'ensevelira sa propre liberté.'

The writings of another French author, who has lately attracted much attention, abound in striking remarks on the duty of supplanting selfishness by 'altruisme.' We even find him maintaining 'que notre harmonie morale repose exclusivement sur l'altruisme.' (*Catéchisme Positiviste*, p. 278, Ed. 2.) But Comte's altruisme, besides utterly discarding God, has reference only to a fictitious humanity.

² 'Religio est quæ superioris cujusdam Naturæ, quam Divinam vocant, curam cærimoniamque affert.' Cic. *De Invent.* ii. 53. 'Qui omnia, quæ ad cultum Deorum pertinerent, diligenter retractarent et tanquam relegerent, sunt dicti reli-

gard and service but for itself. The gratification of self, whether in the lower sphere of sense or the higher sphere of mind, the aggrandisement of self, the glorification of self, these are its objects, and these alone. And what religion then can there be? what regard to the Supreme Being? what homage and service to Him? There is none, and there can be none. *The mind of the flesh* (τὸ φρόνημα τῆς σαρκὸς), says the Scripture, *is enmity against God, for it is not subject to the law of God, neither indeed can be.* The mind of the flesh refers everything to itself, and judges of everything by itself. The mind of the flesh is ever *seeking its own*, even though its own is *destruction and misery.* And to attain its own it makes nothing of duty, of obligation, of gratitude, nay not even of its own true interests. It thrusts God aside, and enthrones self in His place.

Now this is important. It reveals to us the very

giosi, ex relegendo.' Idem, *De Nat. Deor.* ii. 28. Augustine, who quotes (*De Div. Quæst.* 31) the former of these passages, hesitated for a long time concerning the true derivation of *religio*, but finally, like Lactantius, derived it from *religare* and not from *relegere* (*Retrac.* i. 13.) See Voigt's *Fundamental-dogmatic*, pp. 14, 15.

essence of sin.¹ Whereas all man's care and effort, his very 'meat,' should be to do the will of God: the sinner's determination is to do his own will. Everything tells him that he is under a Law—subordinate, responsible. Everything also tells him that God's law is God's love;² and that to violate it is to be guilty of something more than treason. And yet he violates it. He determinately gratifies Self. He makes himself his own lord, his own God.

Does not this shadow out to us both the terrible nature of sin and the terrible peril of sin? If there is a God; if He is all-holy and all-powerful;³ if human beings are under His sway; must He not,

¹ 'Wollen wir ihr (der Sünde) Wesen in's Wort fassen, so können wir es nicht entsprechender bezeichnen als, *negativ*, Entfremdung von Gott, *positiv*, gottwidrige Neigung: zusammen. Selbstsucht.'—Thomasius, *Christi Person und Werk*, Th. I. § 27 [Ed. 2].

² 'For sothly the lawe of God is the love of God.'—Chaucer, *The Persones Tale*.

³ How grievous to think of a man like John Stuart Mill ending his speculations on religion by making God—supposing Him to exist at all—to be a Being of limited power and goodness. See his posthumous *Essays on Religion* (London, 1874). This is to adopt what Shaftesbury in his *Characteristics* call dæmonism.

and will He not, vindicate His authority, and avenge Himself on His adversaries? ¹ Nay, if I dare speak as a man, God's very existence is at stake. For sin not only defies and dishonours God, but it assails His life. Sin is Deicide. If it could, it would not only dethrone God but exterminate Him. And, as it is, it exterminates, so far as it can, all good. It blasts life. It puts into operation deadly potencies which nothing but Omnipotence can counteract. It flings wide the floodgates of destruction, and recks not whom or what the deluge whelms.

And no wonder then that thoughtful men should so often have asked, 'Why is all this permitted? Why does not God crush sin? Why does He suffer a worm to set Him at defiance?' But this is Ps. xviii. God's concernment, not ours. Our concernment is *to be irreproachable towards Him, and to keep ourselves from our own iniquity.* God has sufficiently indicated to us the nature of sin, and His abhorrence of sin. And He bids us fear, and eschew, and hate it. He asks of us no

¹ The issue of the sinner's arrogant opposition to God is forcibly expressed in Job xv. 25-30. See Delitzsch's *Commentary*, Vol. 1. pp. 265, 266 [Engl. Transl.]

Theodicy,¹ no vindication of His works and ways. These are sufficiently vindicated by being His ; and they shall one day be openly vindicated before all. But God calls upon us as we love life and love Him, to hate what He hates. *Ye that love the* PS. xcvii.
Lord, hate evil! But ah, that summons ^{10.} carries with it its own limitation ; and it cannot be extended. None but those who love the Lord *can* hate evil. Some — too many — think that they hate it, and take credit to themselves for doing so ; they talk much of upright and honourable behaviour, and of the scorn of all that is false and base ; while yet they know nothing, and will know nothing, of Sin. So far has their enlightenment gone that they have eliminated Sin from the category of things. And thus, in Scriptural words, *they have made God a liar.* Not to such, 1 John v. then, however amiable or well-meaning, is ^{10.} the war-cry of the Kingdom of Light addressed. But

¹ This word was brought into general use by the far-famed book of Leibnitz, *Essais de Théodicée sur la Bonté de Dieu, la Liberté de l'Homme et l'Origine du Mal*, which appeared in 1710. Since then many similar attempts have been made

‘To justify the ways of God to man.’

ye who know differently, who *know the plague*
 I Kings viii. 38. *of your own heart*, who know God's loving-kindness in Jesus Christ, be ye very fearful, very jealous. Hate sin with unmitigable hatred! It

is the only thing you should thus hate, because the only thing that is essentially evil. Suffering need not be an evil; calamity need not be an evil; death need not be an evil: but sin is always an evil, it is THE EVIL THING. Hate it therefore, hate it bitterly' Hate it for God's sake, for it assails His life.

See Heb. vi. 6. Hate it for Christ's sake, for it 'crucifies
 Heb. x. 29. Him afresh.' Hate it for the Spirit's sake, for it 'does despite unto Him.' Hate it for

your own sake, for it degrades and ruins you. Hate it for its sake, for it is most hateful, most damnable. And, hating it, fight against it, and in the strength

Luke vi. 35. of God overcome it. *And your reward shall be great, and you shall be the sons of the Highest.*

LECTURE III.

THE ORGAN OF SIN.

Facillimum est exsecrari carnem, difficillimum autem non carnaliter sapere.

AUG. *De Vera Rel.* xx. 40.

THE ORGAN OF SIN.

Let not sin therefore reign in your mortal body that ye should obey it in the lusts thereof.—Rom. vi. 12.

THE *mortal body* is at once the seat of sin and the organ of sin. Sin has usurped possession of it, and uses it for its own unlawful purposes. And hence S. Paul calls it *the body of sin*: the body, that is, *in which* sin works and *by which* sin works. He also, and as equivalent thereto, calls it *the body of death*. Yet of course, in such expressions there is always an inclusive reference to the indwelling soul.¹ Man's body, says the Apostle elsewhere, is *a physical body* (σῶμα ψυχικό,) and man himself *a living soul* (ψυχὴ ζῶσα,) a being with an

Rom. vi. 6.

Rom. vii.

24.

1 Cor. xv.

44.

v. 45, and

Gen. ii. 7.

¹ Τὸ σῶμα οὐχ ἁμαρτάνει καθ' ἑαυτό, ἀλλὰ διὰ τοῦ σώματος ἡ ψυχὴ.—Cyril. *Catech.* iv. 23.

immaterial as well as material part, a being that thinks, discerns, wills. Now, originally, the harmony between man's body and soul was complete. The body was the efficient, yet subordinate, handmaid of the soul; the soul the willing, alacrious, loving handmaid of God. But the Fall brought about a mournful change. The body became the seducer and taskmaster of the soul, and both soul and body lost their glory. Man's carnal nature, in fact, attained the supremacy. So completely was this the case, that the designation which the Holy One gave to the fallen race of man was Flesh. *The*

Gen. vi. 3. *Lord said, My Spirit shall not always strive with man, for that he also is flesh.*

. . . *God looked upon the earth, and*
Gen. vi. 12. *behold it was corrupt, for all flesh had corrupted his way upon the earth.* Man

no longer deserved to be called after his higher nature, no nor, properly speaking, after his bodily nature, but only—flesh. The mere stuff of the body, its material substance, was a sufficient, was the proper, designation for man.

And this humiliating designation is not only continued in the New Testament, but receives

there peculiar prominence and emphasis. Man's body is called *the body of the flesh*.¹ Man himself, as he is by nature, is called *fleshly* (σάρκινος and σαρκινος).² He is said to be *in the flesh* (ἐν σαρκί) and *after the flesh* (κατὰ σάρκα). His mind is *the mind of the flesh* (φρόνημα τῆς σαρκος); his will *the will of the flesh* (θέλημα); his thoughts *the thoughts of the flesh* (διδασκαλίαι); his desires *the desires of the flesh* (ἐπιθυμίαι). And even when he seems to be acting contrary to the flesh, yea, punishing it, he is only, says the Apostle, *vainly puffed up by the mind of his flesh* (ὕπὸ τοῦ νοῦς τῆς σαρκος).

Col. 2. 11.

Rom. vii. 14; 1 Cor. iii. 1, 3.

Rom. vii. 5; viii. 5.

Rom. viii. 6, 7.

John, i. 13.

Eph. ii. 3.

Gal. v. 16;

1 Pet. ii. 11.

Col. ii. 18.

Eph. ii. 3.

Such is man's state *by nature*: the flesh supreme, and soul and body subordinate, humiliated, vitiated. Could anything be more grievous? If you were possessed of a costly vase, wrought

¹ The reading σώματος τῆς σαρκός, instead of σ. τῶν ἀμαρτιῶν τῆς σαρκός, is given by Lachmann and Tischendorf, and is doubtless the right one.

² The former, σάρκινος, is the milder term, and indicates man's natural evil state; whereas σαρκικός indicates, so to speak, his personal appropriation of this state, his subordination of himself to 'the law of sin which is in his members.'

exquisitely within and without, and if by some mishap this vase were to be defaced by fire, you would feel keen regret. And if, in addition, a treasure had been deposited in the vase, and this treasure had become so tarnished as to be all but worthless, your regret would be keener still. But what a poor representation is this of that defacement and ruin which have taken place in man!

Phil. iii. His body has become a *body of humiliation*, yea a *body of sin*. And his soul has
 31.
 Rom. vi. become darkened, dazed, disordered, de-
 6. graded. The living Temple of the living God has become a ruin, and unclean birds and beasts have taken up their abode therein.¹

And all men are more or less conscious of this, though it is only the spiritual man who is fully

¹ See the noble passage in Howe's *Living Temple*, Pt. ii. chap. iv. Only part of it can here be quoted: "The state-ly ruins are visible to every eye, and bear in their front, yet extant, this doleful inscription: **HEU GOD QUCE DWELT**. Enough appears of the admirable frame and structure of the soul of man to show the Divine Presence did sometime reside in it, more than enough of vicious deformity to proclaim He is now retired and gone. The lamps are extinct, the altar overturned, the light and love vanished" . . .

conscious of it.¹ It is only the spiritual man who can understand that scripture, *I am carnal,* Rom. vii. *sold under sin;* or who, with proper sig- 14.
nificance, can use the other scripture, *I* Rom. vii. *know that in me, that is, in my flesh, good* 18.
dwelleth not. Yet others also are conscious of a disturbance and derangement within. They can see, and do see, that their lower nature has the ascendant, yet ought not to have it; that the flesh is perpetually gratified at the expense, and to the hurt, of the soul. And not only so, but, occasionally at least, they resent the body's usurpation and tyranny,² and long for deliverance. They long to live worthy of themselves, of their higher and nobler nature. Oh no, man is not so fallen that he has quite forgotten his original, that he has lost all sense of the good, the beautiful, and the divine. Even the most abject occasionally cast longing eyes

¹ 'How great a distance parts us! for in Thee
Is endless good, and boundless ill in me:
All creatures prove me abject, but how low
Thou only know'st, and teachest me to know.'—

Sir John Beaumont.

² 'This body that does me grievous wrong.'

Coleridge, *Youth and Age.*

towards the Mountains of Perfection. And ordinary men do this more than occasionally. They realise keenly and sadly what is, and what might be—what should be. They can enter, and warmly, into those words of the poet :

‘ Poor soul, the centre of my sinful earth,
 Fool'd by those rebel powers that thee array,
 Why dost thou pine within, and suffer dearth,
 Painting thy outward walls so costly gay?
 Why so large cost, having so short a lease,
 Dost thou upon thy fading mansion spend?
 Shall worms, inheritors of this excess,
 Eat up thy charge? is this thy body's end?
 Then, soul, live thou upon thy servant's loss,
 And let that pine to aggravate thy store;
 Buy terms divine in selling hours of dross
 Within be fed, without be rich no more:
 So shalt thou feed on death, that feeds on men,
 And, death once dead, there's no more dying then.’¹

Good and needful advice this! But ah, the mind may be willing, but the flesh is weak, is rebellious.² However the better self may sigh, and grieve, and aspire, it is powerless against the might of indwell-

¹ Shakspeare, *Sonnets*, cxlvi.

² Τῷ μὲν νοῦ δουλεύω νόμῳ Θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας. (Rom. vii. 25.) This antagonism of the *σάρξ* and *νοῦς* in the natural man becomes in the renewed man the antagonism of *σάρξ* and τὸ Πνεῦμα.

ing sin. *To will (τὸ θέλειν) is present with me, but how to perform that which is good, is not. . . I see a different law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*¹

Rom. vii.
18, 23.

This being so, it is obvious that if any one wishes to get the better of the flesh, to escape the degradation and misery of the worst of bondage, he must get a help extraneous to himself. And that help can be but one, even the help of the Spirit of God. By that Spirit alone can anyone be renewed within²—in his soul's soul—and so become master of himself, and successful in his struggle with self. And the Spirit's aid is refused to none who sincerely seek it. Nay, every baptised person has

¹ It is important to note that *αμαρτία* is represented as ruling *ἐν τοῖς μέλεσι*, but not *ἐν τῷ νοί*.—On *νοῦς*, 'der geistige Seelensinn,' see Beck, *Umriss der Bibl. Seelenlehre*, § 18, etc. (Ed. 3.)

² This is indicated in that much misunderstood passage, Eph. iv. 23: the Holy Spirit acting on, and with, man's spirit, renews him within, so that his *ματαιότης τοῦ νοός* (v. 17) becomes an *ἀνακαίνωσις τοῦ νοός* (Rom. xii. 2).

a direct claim upon it, as well as direct guarantee that it shall be fully given. But, unhappily, all baptised persons do not use their privilege. Worse still, numbers of them 'resist' the Spirit, 'grieve'

See Acts vii. 51 : Him, and, as far as they can, 'quench'
 Eph. iv. 30; Him. And accordingly they are left to
 1 Thes. v. 19. themselves. The difference between men
 in the visible church is this: some have
 cherished the grace given unto them, and some
 Gal. ii. 21. *have made it void. Some have yielded
 themselves up to God, as alive from the dead, and
 their members is instruments of righteous-
 Rom. vi. 13. ness unto God; and some have lived unto
 2 Cor. v. 15. themselves, and made their members in-
 Rom. vi. 13. struments of unrighteousness unto sin. In
 Rom. viii. 4. short, some have walked after the Spirit,
 and some after the flesh. And, by con-
 sequence, some are the children of life, and some
 the children of death. For the mind of
 Rom. viii. 6-9. the flesh is death, but the mind of the
 Spirit is life and peace. Because the
 mind of the flesh is enmity against God,
 for it is not subject to the law of God,
 neither indeed can be; and they that are in the*

flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

And the vital question, therefore, with all of us is: How are we walking? in other words, Whom are we serving? Holy Scripture does not suffer us to lose ourselves in generalities about sin. It asks us plainly: What is sin to you personally? does it rule over you, or, by the grace of God, do you rule over it? And, in order to decide this, Scripture points us to the mortal body and its deeds. Just as at the last day we shall be judged for *the things done in (through) the body*, so 2 Cor. v. 10. now we are to judge ourselves by the same things. For they will enable us to determine whether we have Christ's Spirit or not, and consequently whether we are reprobates or not. See 2 Cor. xiii. 5.

Let us not then think lightly, as so many do, of the mortal body. Still less let us make it the excuse for sinning, or even the unavoidable cause of sin. Many have done this last. They have made the body, as such, the source and originating cause of sin. But if this were so, if sin were necessarily connected with our physical and senuous organisa-

tion,¹ three things would follow : (1) God the Creator would be the real Author of sin ; (2) God could not summon men, who cannot separate themselves from Heb. ii. their bodies, to put away sin ; and (3) Jesus¹⁴ Christ, who, like ourselves, *took part in flesh and blood*, would have had sin. But no, man's lower nature is not, as such, evil, nor the source of evil. Even those outcomes of it which seem most earthly and sensual are not of necessity evil. 'Nature,' says Tertullian, 'is to be revered, not blushed at.'² Yet true it is that man's lower nature is a source of great peril to him. The body's commonest appetites and wants may become per-

¹ We are much in want of a word to express man's nature so far as it is constituted and characterised by the bodily senses. The word 'sensationalism,' which Bp. Ellicott and others have tried to introduce, will not maintain itself : least of all now that the adjective 'sensational' has acquired so definite and different a meaning.—Ernesti has written a special treatise on *Die Theorie vom Ursprunge der Sünde aus der Sinnlichkeit* (Gött. 1862).

² 'Natura veneranda est, non erubescenda.' (Tertul. *De Anima*, c. xxvii.) Yet it must not be forgotten that man's nature is no longer his God-given nature, but his own nature. Until *renewed by the Spirit of his mind* man's ἐπιθυμίαι are ἰδίαι ἐπιθυμίαι, that is to say, σαρκικαί (1 Pet. ii. 11) and κοσμικαί (Tit. ii. 12).

verted and hurtful and shameful. Even hunger and thirst may be made, and constantly are made, ministers of sin, and so made *to bring forth fruit unto death*.¹

Rom. vii.
5.

And hence holy Scripture is continually warning us to be on our guard with respect to the body. If it does not bid us 'buffet and bruise' the body, it bids us keep it in strict subjection. *Let not sin reign in your mortal body, that ye should obey the lusts thereof. . . . Abstain from fleshly lusts which war against the soul. . . . Make dead your members which are upon the earth.* And yet, on the other hand, Scripture is equally careful to remind us of the body's dignity, and of the solemn duties we owe to it. The body is not, as some have held, the mere shell of the soul; still less is it the tomb of the soul;² nor even, rightly considered, the

See I Cor.
ix. 27.

Rom. vi.
12.

I Pet. ii.
11.

Col. iii. 5.

¹ Ὡν ὁ θεὸς ἡ κοιλία (Phil. iii. 19).

² Καὶ γὰρ σῆμά τινές φασιν [τὸ σῶμα] εἶναι τῆς ψυχῆς, ὡς τεθαμμένης ἐν τῷ νῦν παρόντι.—Plat. *Crat.* p. 400 c. Cf. *Gorg.* p. 493 a.—In Shakspeare (*King Richard II.*, Act iii. Sc. 2)—

'As if this flesh, which walls about our life,
Were brass impregnable'—

the reference is not to a tomb but to a castle.

prison of the soul.¹ But the body is the soul's co-ordinated associate and helpmate. How the two are united, no human being can explain. But certain it is that neither of them is independent of the other, nor complete without the other. The soul, no doubt, is the nobler, because immaterial ; but the body is very noble also. And to speak disparagingly of the body, is to speak unchristianly, as well as unphilosophically.² No one who properly meditates on his own existence will identify himself with the soul rather than with the body, but will recognise

¹ ' Si enim corpus istud Platonicâ sententiâ carcer, ceterum Apostolicâ Dei templum, cum in Christo est' . . . (Tertul. *De Animâ*, cap. liii.)—The representation of the body as a ' garment ' to the soul is scriptural : see Ps. xxxix. 11. Yet it is not correct to speak of this garment being ' borrowed ' by the soul : e. g. Charron, *De la Sagesse*, L. iii. ch. xxii. § 4 : ' Ce corps n'est qu' vne robe empruntee pour en faire paroistre pour vn temps nostre esprit sur ce bas et tumultuaire theatre.' The soul is as much lent to the body as the body to the soul.—The wrong apprehension of the relationship of body and soul has been the cause, among other things, why descriptions of death, even in Christian writers, are so seldom scriptural.

² ' Quod nonnulli dicunt, malle se omnino esse sine corpore, omnino falluntur. Non enim corpus suum, sed corruptiones ejus et pondus, oderunt.'—Aug. *De Doctr. Christ.* i. 24.

himself as constituted by the two.¹ Yes, and no man, however spiritual, ever comes to feel himself independent of the body, and so to speak, beyond the body. Even when through disease the body has become a hopeless wreck, a burden and torment, it is never, even in thought, dissociated from the true Self. A good man may feel—he generally does—that he ‘owes God a death;’² he may also feel that his *earthly tabernacle* has become so ^{2 Cor. v. 1.} tainted by leprosy, that it can only be fully cleansed by being taken down:³ yet even then, the innermost desire is *not to be unclothed but clothed upon, that what is mortal may be* ^{2 Cor. v. 4.} *swallowed up of life.*

Let us then be very reverential to the body; and very solicitous how we treat the body. It is no sign of spirituality, but the reverse, to pretend

¹ . . . ‘Ich : denn dabei denken wir immer an die Identität von Leib und Seele, und heben den Gegensatz auf . . . Ich stellt sich weder auf die eine noch auf die andere Seite, sondern ist das Zusammenfassende von beiden.’ Schleiermacher, *Psych.* p. 8.

² See Izaak Walton’s account of Hooker’s death-bed.

³ ‘This leprosy hath taken so deep root in the walls of this house that it cannot perfectly be cleansed till it be taken down.’ Abp. Leighton, *Works*, vol. iii. p. 202 (Ed. Pearson).

to scorn the body.¹ And no one in sincerity does so. *No man*, says the Apostle, *ever hated his own flesh, but nourisheth it and cherisheth it.* And no man is called upon to hate his own flesh, save only in the sense in which he is called upon to *hate his own soul.* The Gospel magnifies the body. It tells us indeed what, owing to sin, the body empirically is, but it tells us also what, through grace, the body may become, and *will* become, unless *grace is received in vain.* And the Gospel solemnly calls upon us to *glorify God in our body*; to *present our bodies a living sacrifice, holy, well pleasing unto God.* For this, it assures us, is *our rational service.* Rational indeed, and blessed indeed! Whosoever offers unto God this sacrifice receives an unspeakable reward. He receives not only an earnest of his acceptance, but an earnest of his renovation. *If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the*

¹ Almost all the early Gnostics vilified the body. The Priscillianists also, in the fourth century, held the body to be the work of the Author of evil.

dead shall quicken even your mortal bodies by reason of His Spirit that dwelleth in you. These words point to something more than the future glorification of the body. They point to a present vivifying process which the Holy Spirit carries on in the bodies of the faithful.¹ And they are not the only words in the New Testament that do so. The New Testament plainly intimates that even on earth Christ's Spirit does great things for the body of the believer.² It even speaks of *the life of Jesus being made manifest, not in his body* ^{2 Cor. iv 10, 11.} merely, but *in his mortal flesh*. What this fully means, we know not; perhaps, in our present state,

¹ Calvin, in his comment on the words, says: 'Non de ultima resurrectione, quæ momento fiet [habetur sermo], sed de continua Spiritus operatione, qua reliquias carnis paulatim mortificans, cælestem vitam in nobis instaurat.'—De Wette (quoted by Olshausen) says: 'Es ist hier von einem innern leibleich-geistigen Process die Rede, nicht von einem von aussen kommenden Ereigniss, wie man die Auferstehung gewöhnlich auffasst.'—Olshausen's own comment is: 'Unsere Stelle hat ihren Commentar in Joh. vi., wo Christus als die ζῶή nach alien Beziehungen hin Sich darstellt, auch der Leiblichkeit.'

² Ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος (Eph. v. 23.) Μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ. (Eph. v. 30.) Cf. Clem. Alex. *Pædag.* ii.: ὁ ἰώμενος ἡμῶν καὶ σῶμα καὶ ψυχὴν.

cannot know. It may be one of those things
 Heb. vi. 19. which necessarily remain hidden till we
 enter *within the veil*. But whatever it
 means, our duty and wisdom are plain: viz., to
 glorify God in our body, and by the Spirit to mor-
 tify our corrupt affections. For, if we do this, we
 Rom. viii. 13.] are assured that we shall live. *If, by the
 Spirit, ye mortify the deeds of the body, ye shall live:*
 live now and live for ever. Already on earth we
 share in our Master's life, and that probably in
 Col. iii. 4.] more than a spiritual sense; and *when
 Christ, who is (His people's) life, shall be manifested,
 then shall we also be manifested with Him in glory.*
 Our hidden life shall be fully seen. All that Christ
 has done for our souls and bodies shall be made
 manifest, and shall be the admiration of
 Comp. 2 Thes. i. 7, saints and angels.
 10.

To like purpose are the words of S. John.
 1 John iii. 2. *Beloved, now are we the children of God,
 redeemed, regenerate men, and it is not
 yet manifested what we shall be, but we know that,
 when it shall be manifested, we shall be like Him,
 for we shall see Him as He is:* see Him in His own
 transcendent glory, and find ourselves to our ador-

ing joy partakers thereof.¹ But, after stating this, St. John is careful to add, *every man that hath this hope in Him, purifieth himself, even as He is pure.* And what is this but to repeat to us what we have already heard? What is it but to reaffirm the indefeasible connection between sonship and saintship? 'Think not'—we are warned in effect —'that ye can belong to God, and yet live after the flesh: no, *if ye live after the flesh ye must die:* and what has God to do with death? Think not that ye can belong to Christ without having the Spirit of Christ: no, *if any man have not the Spirit of Christ, he is none of His.* Think not that ye can have Christ's spirit, and yet remain the bondmen of sin: no, *where the Spirit of the Lord is, there is liberty.* Think not that ye can be glorified hereafter without being sanctified and 'made meet' now: not so! *without holiness no man shall see the Lord; there shall in no wise enter into (the heavenly city) anything that defileth, or that worketh abomination or falsehood.'*

Rom. viii.
13.
See Matth.
xxii. 32.

Rom. viii.
9.

2 Cor. iii.
17.

Heb. xii.
14.
Rev. xxi.
27.

Let us then lay this to heart. Let us keep

¹ . . . *ἵνα καὶ συνδοξασθῶμεν* (Rom. viii. 17).

Gal. vi. 7. firm hold of the immutable truth : *whatsoever a man soweth, that shall he also reap ; he that soweth to his own flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting.* And if
 Tit. iii. 3. any one, unhappily, is sowing to his
 Eph. ii. 2. flesh ; is *serviug divers lusts and pleas-*
 Rom. i. 25. *ures ; is walking according to the course of this world ; is worshipping and serving the creature rather than the Creator ;* let him seriously ponder what the Scripture says of his state and prospects. He is an outcast from life, and he is an heir of death. Already death 'worketh' in him ; and this death, unless removed, shall be more and more developed and intensified, until it issues in *the worm that dieth not and the fire that is not quenched.*¹
 Mark ix. 48. *Up ! then, thou that sleepest, and arise from the dead,*
 Eph. v. 14. *and Christ shall illumine thee.* Cry earnest-

1 ' Prayers there are idle, death is woo'd in vain ;
 In midst of death poor wretches long to die ;
 Night without day or rest, still doubling pain ;
 Woes spending still, yet still their end less nigh ;
 The soul there restless, helpless, hopeless lies :
 There's life that never lives, there's death that never dies.'

ly for the Spirit's aid, that thou mayst be *delivered from the bondage of corruption into the liberty of the glory of the children of God.* Rom. viii. 21.

And whosoever, by God's grace, has attained to this liberty, has *renounced the hidden things of shame and the unfruitful works of darkness, let him walk with strictness, as one who is wise. Let him make no provision for the flesh unto the lusts thereof. Let him hate even the garment spotted by the flesh.* 2 Cor. iv. 2. Eph. v. 11. Eph. v. 15. Rom. xiii. 14. Jude 23.

Let him mortify that self-will which is the cause of so much failure and sorrow, and set himself *to discern what is that good, and well-pleasing, and perfect will of God.* Rom. xii. 2.

In short, *the life which he now lives in the flesh, let him live in the faith of the Son of God, who loved him, and gave Himself for him.* Gal. ii. 20.

This if he do, his Saviour shall more and more own, more and more honour him. He shall increasingly know the greatness and blessedness of his inheritance. And, *beholding with unveiled face in a mirror the glory of the Lord, he shall be transformed into the same image from glory to glory, even as by the Lord the Spirit.* 2 Cor. iii. 18.

LECTURE IV.

THE CONSEQUENTS OF SIN.

Χαλεπή δὲ Θεοῦ ἐπι μῆνις.

HOM. *Il.* v. 178.

Culpam pœna premit comes.

HORAT. *Carm.* iv. 5. 24.

Here men may see how sinne hath his merite :
Beth ware ! for no man wot whom God wol smite
In no degree, ne in which maner wise
The worme of conscience may agrise
Of wicked lif . . .
Therefore I rede you this conseil take :
Forsaketh sinne, or sinne you forsake.

CHAUCER, *The Doctoures Tale*, end.

THE CONSEQUENTS OF SIN.

We are consumed by Thine anger, and by Thy wrath are we troubled.—Ps. xc. 7.

The consequents of sin are guilt and punishment. Guilt is the dark shadow which sin—all sin—throws; and the blighting effects of this shadow—the bane it causes and the reaction it calls forth—is the punishment of sin.

I. GUILT.¹

If a soul sin, and commit any of these things which are forbidden to be done by the commandment of the Lord, though he wist it not, yet is he guilty, and shall bear his iniquity: . . . he hath certainly trespassed against the Lord.

Lev. v.
17, 19

¹ Guilt is most probably derived from the A. S. *gildan*, to pay, to requite, to return an equivalent: guilt = that which must be paid for, made good, atoned for.

Guilt then may exist without the consciousness of guilt.¹ And guilt always exists where sin exists: the two can no more be separated than the shadow and the substance. When a man breaks God's law, Jam. ii. 9. *he is convicted by the law as a transgressor.*² He himself may not be conscious of his guilt, Lev. v. 19. or of the offence that caused it, but *he hath certainly trespassed against the Lord.* He has violated Eternal Law, and he must take the consequences.

Now guilt has two aspects : one turned to the sin committed, the other to the penalty incurred.³ A guilty person, in the first place, has the imputation and appropriation of the deed done ; it becomes

¹ It is remarkable how many writers make guilt to be conditioned by the consciousness of guilt. Nitzsch, for instance, defines guilt to be ' die *bewusste* Verhaftung unsers Lebens unter das Genugthuung fordernde Gesetz : ' *System der Christ. Lehre*, p. 249 (Ed. 6). The Jews crucified Christ *κατὰ ἄγνοιαν* (Acts iii. 17) ; had the Jews then no guilt ?

² And hence is *ἑπιόδικος τῷ Θεῷ* (Rom. iii. 19).

³ The German word *Schuld* gives at once the double aspect of guilt : 1. *schuldig an* etwas (retrospective) ; 2. *schuldig zu* etwas (prospective).—The expression in our English Bible ' guilty of death ' seems at first sight idiomatic ; but it was taken from Wiclif's version, and is only a translation of the Vulgate ' *reus mortis.*'

his with all its pollution and degradation.¹ A guilty person, in the second place, is under an obligation to suffer the just penalty attached to his sin ; he is ‘ in danger of ’ and obnoxious to (ἔνοχος) condign punishment.’² The guilt incurred may be greater or less : but all guilt involves personal defilement,³ and all guilt exposes to punishment.⁴ An offender not

¹ It is important to emphasise the personal nature of guilt. Nothing could be more unscriptural than (e.g.) the representation in Goethe’s well-known lines in *Wilhelm Meister*, where, addressing the heavenly Powers, he says—

‘ Ihr führt in’s Leben uns hinein
Ihr lasst den Armen schuldig werden,
Dann überlasst ihr ihn der Pein :
Denn alle Schuld rächt sich auf Erden.’

Guilt, questionless, avenges itself, at least to some extent, even here on earth, but this guilt is of man’s own causing : ὁ Θεὸς ἀπείραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐδένα (Jam. i. 13). Even a heathen could teach : αἰτία ἐλομένου, Θεὸς ἀναίτιος.

² See Bp. Pearson’s comprehensive Note on ἔνοχος (*Creed*, Art. x. p. 362).

³ This is what the Schoolmen call the ‘ macula,’ and our own early divines the ‘ blot ’ or ‘ spot ’ or ‘ stain ’ of sin : see Hooker, *Eccl. Pol.* Bk. VI. ch. vi. 8. But, as Bp. Jeremy Taylor has pointed out (*Works*, vol. iv. p. 247 f., Ed. Eden), the Schoolmen are very indefinite in their use of ‘ macula.’

⁴ The distinction between ‘ reatus culpæ ’ and ‘ reatus pœnæ ’ is well given by Hollaz (quoted by Hase, *Hutterus Redivivus*, § 82) : ‘ **Reatus culpæ** est obligatio qua homo, propter actum legi morali difformem, sub macula quasi con-

only forfeits innocence with all its blessings, but he brings himself *under a curse*. And the effects of this curse he must bear. He has meshed himself with terrible consequences, and, unless the mercy of Omnipotence release him, he must for ever remain *holden with the cords of his sin*. For he has wronged and insulted God, and he owes satisfaction to God's justice and holiness.¹ And such satisfaction God never fails to exact. And the exacting of it constitutes

See Gal.
iii. 10, 13.

Prov. v.
22.

II. THE PUNISHMENT OF SIN.

When a man sins he promises himself an augmentation of life ;² but the result is a diminution

strictus tenetur, ut ab illo actu peccator detestabilis censeatur **Reatus pœnæ** est obligatio qua peccator a Deo, iudice irato, obstrictus tenetur ad sustinendam vindictam culpæ non remissæ.'—In the marginal notes to Part II. of Baxter's *Catholick Theologie* (London, 1675) are many discriminating remarks on the confused use by Romanist writers of 'reatus culpæ' and 'reatus pœnæ.'

¹ Hence *ὀφείλει* (Luke vii. 41 ; xvi. 5 ff.) ; *ὀφειλέτης* (Matth. xviii. 24 ; Luke xiii. 4) ; *ὀφειλή* (Matth. xviii. 32) ; *ὀφειλήματα* (Matth. vi. 12).

² It is assumed that the maxim is true : *voluntas in nihil potest tendere nisi sub ratione boni.* This is not the place to discuss the maxim.

and deadening of life. For God blasts all life that is sought out of Himself. God chases sin with His vengeance through the universe,¹ so that whatever momentary or temporal advantages it may yield, its sure end is *destruction and misery*.² It is true indeed that God's 'goodness,' no less than His 'severity,' is conspicuous in His treatment of sin. For by the punishment of sin (1) God seeks to deter men from sin, that is from their own ruin. By the punishment of sin (2) God brings home to men the heinousness of sin, [Jer. ii. 19. makes them *know and see that it is an evil thing and bitter to forsake the Lord their God*. And by the punishment of sin (3) God, in the case of his own penitent people, augments life: He draws them closer to Himself, and *blesseth their latter end more than the beginning*. But though this is so, though God's mercy is thus signally displayed in bringing good out of evil, we must not

Rom. iii.
16.
See Rom.
xi. 22.

Job xlii.
12.

¹ *His enemies He pursueth with darkness.* (Nahum i. 8).

² 'For whoso maketh God his adversary,
As for to werken any thing in contrary
Of His will, certes never shall he thrive,
Though that he multiply term of his live.'

Chaucer, *The Chan. Yem. Tale*, end.

lose sight of the great primary fact that God really [Rom. i. 18.] and fearfully punishes sin.¹ *The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.* God, it is true, is *merciful and gracious, long-suffering, and abundant* Exod. xxxiv. 6, 7. *in goodness and truth*, but God is also all-holy and all-just; He *will by no means clear the guilty.* God suffers no violation of His law to pass unpunished.² And the punishment begins [Eph. v. 6.] instantaneously with the offence.³ *The wrath of God cometh instantly upon the sons of disobedience,* John iii. 36. and so long as they are impenitent, it *abideth on them*, troubling them and undoing them. They may not recognize this wrath, nor even for a while be conscious of its effects, but it is surely and fatally operative. The worm has begun to gnaw, the

¹ 'Le mal ne serait point mal s'il n'engendrait le malheur; et en livrant le péché au malheur Dieu ne fait que rendre un objet à sa nature, le marquer de son vrai sceau, et dire que *le mal est mal.*'—Vinet, *Nouveaux Discours*, p. 60.

² Τῷ [Θεῷ] ἀεὶ ξυνέπεται δίκη τῶν ἀπολειπομένων τοῦ θεοῦ νόμου τιμωρός.—Plat. *De Legg.* iv. 716 A.

³ On John xv. 6, Hengstenberg says: 'Die beiden Aoriste ἐβλήθη und ἐξηράνθη weisen nachdrücklich warnend darauf hin, dass mit der Schuld unmittelbar auch die Strafe gegeben ist . . . Die das Gesetz Gottes brechende Seele its mit dem

cancer to spread, the fire to burn, and in due time the full result shall be seen. *Is not this laid up in store with Me, and sealed up among My treasures? To me belongeth vengeance and recompense; their foot shall slide in due time; for the day of their calamity is at hand, and the things that shall come upon them make haste.*

And the effects of God's wrath, so far as the sinner is concerned, are summed up in one word, DEATH. *The wages of sin is death. The soul that sinneth it shall die. Sin, when it is finished, bringeth forth death.* As life and good are inseparably connected, so also are death and evil.¹ Whosoever commits evil cuts himself off from the source of life. He poisons his own existence. He allies himself with, and subjects himself unto, the Powers of destruction. What those powers are, and how they operate, is only dimly revealed to us. The realm of death is a realm which mortal eye may not survey. God alone can *search it out*. And God has

Deut.
xxxii. 34, 35

Rom. 23.
Ezek.
xviii. 4.
Jam. i. 15.

Momente des Brechens selbst schon ausgerettet.'—*Das Evang. Joh.* vol. iii. p. 83.

¹ See Deut. xxx. 15, 19.

seen fit to tell us little concerning it. Holy Scripture, even when speaking most plainly on the subject, seems, as it were, to hold back, to shadow forth rather than to declare. Yet this at least we 1 Cor. 15, know, that the death of which sin is 'the 56. sting,' and which punishes sin, is a death which undoes both body and soul, a death which disintegrates more and more in man all that is good and god-like, and which accumulates instead all that is hateful and destructive; and a death that consummates itself in irretrievable loss and ruin and woe—in THE SECOND DEATH.¹

Ought we not then greatly to fear sin, and to *flee*

¹ The designations of the Second Death are: *φθορά* (Gal. vi. 8); *ὄλεθρος* (1 Tim. vi. 9; 2 Thess. i. 9); *ἀπώλεια* (Matth. vii. 13; John xvii. 12; Rom. ix. 22; Phil. i. 28; iii. 19; 1 Tim. vi. 9; Heb. x. 39; 2 Pet. ii. 3; iii. 7).

Tu intrare me non sinas
 Infemales officinas!
 Ubi probra deteguntur,
 Ubi rei confunduntur,
 Ubi tortor semper cædens,
 Ubi vermis semper edens,
 Ubi totum hoc perenne,
 Quia perpes mors gehennæ.

Hildebertus († 1134).

from it as from the face of a serpent? If other considerations do not move us, the thought of our own welfare, temporal and eternal, should do so. For what more paralysing than guilt? What more certain or more real than the punishment of sin? It is not revelation only which tells us of these things: though indeed revelation tells us most plainly, and tells us some things we could not otherwise know. But experience also cries out to us. *Be sure your sin will find you out!* Experience appropriates and emphasises the words of Scripture, *What fruit had ye then when ye served sin? Things whereof ye are ashamed. For the end of those things is death.*

Therefore let us be advised. Let us give heed to that Heavenly Wisdom which so variously informs, so lovingly appeals to us. *Hearken unto Me, O ye children, for blessed are they that keep my ways. . . . For whoso findeth Me findeth life, and shall obtain favour of the Lord. But he that sinneth against Me wrongeth his own soul: all they that hate me love Death.*

But if we refuse to hearken and to obey, we shall

Ecclus.
xxi. 2.

Num. xxxii.

23.

Rom. vi.
21.

Prov. viii.
32-36.

Prov. i. 31. be left *to eat of the fruit of our own way and to be filled with our own devices.* A terrible heritage shall accrue to us. Even in this life

Prov. xiii 15. we shall be made to know that *the way of transgressors is hard* and ignominious.

The mask shall fall from the face of Sin, and we shall see its hideous, revolting visage: a visage that shall haunt and threaten us whithersoever we go. And in bitterness of soul we shall lament too late that we have flung away our own mercies, and ruined our own joy—

‘renown and grace is dead,
The wine of life is drawn, and the mere lees
Is left this vault to brag of.’¹

¹ Shaks. *Macbeth*, Act ii. sc. 1.

LECTURE V.

THE DISCLOSURE OF SIN.

Non tum denique incipit Lex esse cùm scripta est, sed
tum cùm orta est : orta autem simul est cum Mente Divina.

CIC. *De Legg.* ii. 4. °

Heaven's early care prescrib'd for every age,
First in the soul, and after in the page.

DRYDEN, *Religio Laici.*

THE DISCLOSURE OF SIN.

By the law is the knowledge of sin.—Rom. iii. 20.

It has been said that before the Fall man had no conscience.¹ It would be truer to say that before the Fall man was all conscience. For then *the light that was in him* was all light; his will was Matth. vi. 23. completely in harmony with God's will; his loving intercourse with God was uninterrupted and unclouded. But when he was determined *to know good and evil*, when, turning Gen. iii. 5, 6. away from God, he sought to be his own God, all was changed. His conscience, which had Acts xxiv. 16; Tit. i. 15; Heb. x. 22. been 'void of offence,' became 'defiled' and 'evil.' It witnessed against himself, yet

¹ The writer has not been able to ascertain who first made this assertion, which has been so often repeated; nor yet who first made the allied and true observation that we never read of our Lord's conscience.

witnessed not properly nor fully of God. And the darkening thus begun rapidly increased, and along with it man's moral deterioration, so that the mournful record of Scripture is, *God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart* Gen. vi. 5.] *was only evil continually.* Man had become *flesh*;¹ his glory could no longer 'rejoice.'

Still, man was not suffered to cast himself entirely off from *the Father of Spirits*. If Heb. xii. 9. God, consistently with the freedom which He had given man, did not hinder his alienation, He took care that man should not forget it, that there should be something in man to witness of it and to witness of Him. God continued to man a natural conscience; though, man being what he was, it was Heb. x. 2.] mainly *a conscience of sins*. Yet was it also a conscience of God,² and of God's claims, a conscience of eternal law and of unalterable obliga-

¹ See Lecture III. pp. 42, 43.

² The expression *συνείδησις Θεοῦ* is found in 1 Pet. ii. 19, but has reference there to the believer, not to man generally. The word *συνείδησις* does not occur in the Gospels, save in the disputed section concerning the woman taken in adultery (John viii. 9.)

tion. And yet this natural conscience, with all its significance, was not sufficient either for guidance or restraint.¹ It was not even sufficient to maintain itself. It might easily be overborne, might become perverted, yea, even 'cauterised.' And 1 Tim. iv. hence the necessity for an outward authoritative Rule to regulate it. This necessity is shewn not only by history generally,² but by the early history of God's chosen people, the Israelites. They

¹ Bp. Butler is thought by some to have written incautiously concerning what he calls the 'prerogative' and 'natural supremacy' of conscience (Serm. II. *Upon Human Nature*). But the general tenor of his writings proves that he was the last person to make conscience an independent and ultimate judge of human actions.

² 'Wherefore, inasmuch as our actions are conversant about things beset with many circumstances, which cause men of sundry wits to be also of sundry judgments concerning that which ought to be done, requisite it cannot but seem the Rule of divine law should herein help our imbecility, that we might the more infallibly understand what is good and what evil. The first principles of the law of Nature are easy; hard it were to find men ignorant of them. But concerning the duty which Nature's law doth require at the hands of men in a number of things particular, so far hath the natural understanding even of sundry whole nations been darkened, that they have not discerned no not gross iniquity to be sin.'—Hooker, *Eccl. Pol.*, Bk. i. ch. xii. 2.

had the greatest advantages. They had sacred Tradition to inform them, wise patriarchs and leaders to govern them, and a providential discipline which, if any, should have kept them in the right way. Yet they continually mistook and forsook that way.

Ps. cvi. 21, *They forgot their Saviour. . . . They provoked him to anger by their doings . . . They made a calf in Horeb, and worshipped the molten image; and they exchanged their Glory for the likeness of an ox that eateth grass.* All this shews how absolute was the need of a special revelation to enlighten, inform, guide and coerce conscience.

And such a revelation God was pleased to give. He gave it at Sinai. He promulgated the Mosaic law.

To see the significance of this law, take the first and the last of the ten commandments. After the solemn preamble, *I am Jehovah thy God!* comes the command, *Thou shalt have none other gods before My face.* What a needful prohibition! And what a depth of meaning does it obtain when taken in connection with the preamble mentioned, and with the sacred gloss given after-

Ex. xx.

3

wards: *Hear, O Israel, Jehovah our God is one Jehovah. And thou shalt love Jehovah thy God with all thine heart, and with all thy soul, and with all thy might.* Deut. vi. 4, 5. Could anything supply a clearer guide to conscience, or impose a stronger check on conscience, or prove a swifter witness against conscience? With such an injunction flaming before the soul, idolatry, even in its most secret retreats, and under its most specious disguises, was exposed and condemned.

Take again the tenth commandment, *Thou shalt not covet.* Exod. xx. 17. This is the commandment which the Apostle Paul selects to illustrate the mighty working of the Levitical law. *I had not known sin, he says, except through the law: for I had not known coveting if the law had not said, Thou shalt not covet. But sin, seizing the occasion, by means of the commandment wrought in me all manner of coveting.* Rom. vii. 7, 8. In other words: the divine prohibition gave occasion for my evil nature to display itself; it called forth and exposed that innate corruption which is man's fatal characteristic; it shewed that man's natural desires (*ἐπιθυμίαι*) are no longer natural, but vitiated and

Rom. viii. 7. perverted ;¹ shewed, in short, *that the mind of the flesh is enmity against God.*

And of similar significance and efficacy was the law generally. The law revealed to man 'the radical evil' that was in him.² It shewed him the corruption of his nature, and the exceeding sinfulness of sin. It shewed him that there was a might within hostile to the rule of God, and most tyrannous in its operation. It shewed him that his will was so en-

Rom. vii. 21. feebled and corrupted that though *he might wish to do what was good, evil was present with him.* More terrible fact still, the law

Sec Rom. v. 20. made sin 'to abound : ' for it furnished something whereon it might fasten ; it fanned into activity the slumbering sparks of evil. And thus

Rom. iv. 15 ; vii. 13. *the law worked wrath and death.* And yet the fault was not with the law but with

¹ Hence the expression *ἐπιθυμία κακή* (Col. ii. 5) ; *ἐπιθυμίαι τῆς ἀπάτης* (Eph. iv. 22) ; *ἐν πάθει ἐπιθυμίας* (1 Thes. iv. 5) ; *πάθη ἀτιμίας* (Rom. i. 26) ; *παθήματα τῶν ἁμαρτιῶν* (Rom. vii. 5).

² Kant's celebrated treatise *Vom radicalen Bösen* did much, especially amongst his own countrymen, for 'the disclosure,' if not 'of sin,' yet of something very like it. Kant's services to religion have not been sufficiently acknowledged.

man. The *law* was *spiritual*, but man was *carnal, sold under sin*. Man had so *corrupted his ways* that *the very commandment, which was ordained to life, was found to be unto death*. And thus a fearful but needful demonstration was furnished to man of his ruined and helpless condition by nature. The law proved conclusively that *all flesh, i. e.* all men in their natural condition, *were out of the way*, and could not get back into the way ; that they *had fallen short of God's glory*, and, left to themselves, must for ever remain short of it.¹

Rom. vii.
14.
Gen. vi.
12.
Rom. vii.
10.

Rom. iii.
20, and 12.

Rom. 3.
23.

And as God's ancient law proved and accomplished all this, so still more effectually does God's present law. For the Christian also is under a law : *not being law-exempt* (ἀνομιος) *to God*, but *law-bound* (ἐνομιος) *to Christ*. And the Christian's law reaches much further than that ancient law.² It includes all that was spiritual and essential in the Mosaic law, and it superadds requirements and obligations of its own. It gives

1 Cor. ix.
21.

¹ Cf. 1 Cor. i. 29: ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον αὐτοῦ.

² See for instance, Matth. v. 27 ff.

a knowledge of sin such as the Jewish law did not, and indeed could not, give. For the Jewish law was necessarily provisional and preparatory, whereas our
 John i. 9. law is final. *The true Light, which lighten-*
 1 John i. 2. *eth every man, hath come into the world.*
 John i. 18. *The Life hath been manifested, and we*
have seen it. The only-begotten Son, who
is in the bosom of the Father, He hath declared God
 to us, and declared us to ourselves.¹ More especially has He shewn us—and that in a manner the most affecting possible—the exceeding sinfulness
 1 Tim. iii. of sin By displaying to us *the mystery*
 16.
 2 Thes. ii. of *godliness* He has enabled us to judge
 7. of *the mystery of lawlessness*. And He has furnished us with a Rule of conscience at once the most comprehensive and the most precise, a Rule which is always intelligible and always applicable.

And yet it need not be said that not all Christ's

¹ 'Non seulement nous ne connaissons Dieu que par Jésus-Christ, mais nous ne connaissons nous-mêmes que par Jésus-Christ . . . Hors de Jésus-Christ nous ne savons ce que c'est ni que notre vie, ni que notre mort, ni que Dieu, ni que nous-mêmes. Ainsi sans l'Écriture, qui n'a que Jésus-Christ pour objet, nous ne connaissons rien, et ne voyons qu'obscurité et confusion dans la nature de Dieu et dans la propre nature.'—Pascal, *Pensées*, vol. ii. p. 274 (Ed. Astié).

disciples fully *receive His testimony*, and regulate themselves accordingly. No, now as formerly, *not all they who are of Israel, are Israel*. Many turn away from Him who *speaketh from heaven*. They heed not the admonitions which by His word and providence He gives them. But this does not release them from their solemn obligation. *Whether they will hear or whether they will forbear*, they are still under Christ's law ; they are answerable to Him for all they do, and for all they are. And, when conscience awakes, Christ's law is sure to assert itself. To show how it asserts itself, and also how it embodies and enforces all previous law, take an illustration :

A young man has been leading a selfish, heedless, immoral life. By some providential circumstance—by reading a book or hearing a sermon—he is brought to see his doings as he has not seen them before. He becomes uneasy and concerned. Conscience more and more agitates him. He earnestly asks himself, What have I to expect at the hands of my offended God? He turns to the Bible to see what it says, but especially what the Lord Jesus Christ says. A new perception comes

John iii.
32, 33.
Rom. ix.
6.
Heb. xii.
25.

to him. He recognises the righteousness and reasonableness of God's requirements, and his own baseness and ingratitude. His sin appears to him exceeding heinous and loathsome. He longs to be rid of it, and reconciled to God, longs for Ps. li. 10. *a clean heart and a steadfast spirit within.*

And so, the Spirit being gracious unto him, he turns to God with full purpose of heart, he seeks Acts xi. 18. help from the sole Helper, he obtains *repentance unto life.*

This example will explain to us how, now as formerly, the law discloses sin, and *is the* 1 Cor. xv. 56. *strength (δύναμις) of sin.* It will also explain to us that searching of the Scriptures which in all awakened men is so remarkable a feature. The awakened man longs for certitude. His enquiry is, 'When and how has God spoken?' No matter whether it be to the Jews or to any one else, if he is persuaded that the voice is God's voice, he listens eagerly to it. Now the Bible is known to be God's book, and by consequence to be authoritative.¹ To it therefore does the anxious

¹ 'Quia scriptura Deum *auctorem* habet, inde atque ideo divinam *auctoritatem* obtinet.'—Joh. Gerhard.

enquirer turn. And he soon finds that, in dealing with it, he is not dealing with a common book, finds that *the word of God is living, and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit, as well as of joints and marrow, and is a discerner of the thoughts and intents of the heart.* Thus does, Holy Scripture make good its own authority; thus *by the manifestation of the truth does it commend itself to every man's conscience in the sight of God.*

Nor is it enquirers and novices only who have recourse to Scripture for light and guidance. God's advanced and faithful servants do so as well, and do so continually. They turn to Scripture *for doctrine, for reproof, for correction, for discipline in righteousness.* And they find Scripture ever efficacious. But especially efficacious is it in disclosing sin under all disguises, in *bringing to light the hidden things of darkness, and making manifest the counsels of the heart.* The world may oscillate in its opinions and judgments, it may *call evil good, and the good evil; may put darkness for light, and light for darkness; may*

Heb. iv.
12.

2 Cor. iv.
2.

2 Tim. iii.
16.

1 Cor. iv.
5.

Is. v. 20.

put bitter for sweet, and sweet for bitter: but the enlightened conscience is not deceived. It knows James iv. that *One only is the Lawgiver and Judge,*¹ and that *to Him every man standeth or falleth.* Hence 'what hath the Lord spoken?' is the believer's invariable demand. And I Cor. ii. 16. having learnt *the mind of the Lord,* he judges and acts accordingly. He applies himself *with his whole heart to keep God's testimonies.* And those testimonies prove Ps. cxix. 2. his constant safeguard. *By them he is taught,* and by them warned and restrained. Ps. xix. II. James i. 21. *The implanted word*—implanted by the Holy Spirit—becomes emphatically to him Phil. ii. 16. *the word of life.*² It reveals to him his own sin, and it keeps him from *being led away with the error of the wicked* (ἀθέσμων). Ps. cxix. II. *Thy word do I treasure up in my heart, that I may not sin against Thee . . .* Ps. xvii. 4. *By the word of Thy lips I have guarded myself against the paths of the destroyer . . .* Ps. xxxvi. I. *An oracle concerning the sin of the un-*

¹ καὶ κριτής must without doubt be added to the Text. Rec.

² Cf. λόγος ζωῆς (I Pet. i. 23); λόγια ζῶντα (Acts vii. 38).

*godly is within my heart.*¹ . . . *I will never forget Thy precepts, for with them Thou hast quickened me.* Ps. cxix. 93.

And by following on in the way of obedience, the true disciple attains to ever clearer insight and ever enlarging freedom.² The Truth, practised in the love of it, progressively emancipates and ennobles him.³ The law's restraint gives place to the law's security. That awful Power which confronts every one in life, and which may not be evaded, becomes the believer's strength and rejoicing.⁴ Having subordinated his will to God's will, he

¹ Some, however, make the true rendering to be: *an oracle of transgression hath the ungodly in his heart.* See De Wette, *Comm. über die Psalmen*, ad l.

² See Bp. Jer. Taylor's sermon on John vii. 17, headed *Via intelligentiæ*. Concerning this sermon Bp. Heber says: 'I am not acquainted with any composition of human eloquence which is more deeply imbued with the spirit of practical holiness, which more powerfully attracts the attention of men from the subtilties of theology to the duties and charities of religion, or which evinces a more lofty disdain of those trifling subjects of dispute which then and since have divided the Protestant churches.'

³ Cf. John viii. 31, 32 ; James i. 25.

⁴ 'Jenes Gesetz, das mit ehrem Stab den Sträubenden lenket, Dir nicht gilt's : was du thust, was dir gefällt, ist Gesetz.'

Schiller, *Der Genius*.

Is. xlviii.
18. enjoys perfect freedom ;¹ *his peace is as a river, his righteousness as the waves of the sea.* He attains to that blessed state where

‘ Love is an unerring light,
And joy its own security.’²

¹ ‘ No man is truly free but he that hath his will enlarged to the extent of God’s own will, by loving whatsoever God loves, and nothing else. Such an one . . . enjoys a boundless liberty, and a boundless sweetness, according to his boundless love. He enclaspeth the whole world within his outstretched arms ; his soul is as wide as the whole universe, as big as *yesterday, to-day, and for ever.*’—Cudworth, vol. iv. p. 347 (Ed. Birch).

² Wordsworth, *Ode to Duty*.

LECTURE VI.

THE PROPITIATION FOR SIN.

Unum pro multis dabitur caput.

VIRG. *Æn.* v. 815.

Salve, caput cruentatum,
Totum spinis coronatum,
Conquassatum, vulneratum!

BERNARDUS.

What comfort by Him do we win,
Who made Himself the price of sin,
To make us heirs of glory!

BEN JONSON, *Underwoods.*

THE PROPITIATION FOR SIN.

[PREACHED ON GOOD FRIDAY.]

And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.—

1 John ii. 2.

IN Henry Martyn's Indian Journal (March 1807) we read as follows: 'Talking to the Moonshee,'¹ he cut me to the very heart by his contemptuous reflections on the Gospel; saying that, after the present generation was passed away, a race of fools might perhaps arise, who would try to believe that God could be a man, and man God, and who would say that this was the word of God. . . . It shows God to be weak, if He is obliged to have a fellow. God was not obliged to become incarnate: for if we had all perished, He would not have suffered

¹ That is, his Mahometan teacher of languages.

loss. And as to pardon and the difficulty of it, said he, I pardon my servant very easily, and there is an end of it.¹

It is the concluding remark of the Moonshee I wish you particularly to notice: 'I pardon my servant very easily, and there is an end of it.' This remark gives in a pithy form one of the commonest objections to the Christian doctrine of the Atonement. 'Men,' say the objectors (and never were they more numerous or more confident than at present), 'men, or at all events good men, find no difficulty in freely pardoning those who have injured or offended them, and that without having received any kind of satisfaction; and shall the Most High God be less gracious and less placable than His creatures?' But let me give the very words of one of the best known objectors.

'It would derogate,' says Faustus Socinus, 'from God's majesty and benignity if it were a necessity with Him either to punish our sins or to receive satisfaction for them: for it would manifestly follow that God either could not or would not

¹ Sargent's *Memoir of Henry Martyn*, p. 221 (Ed. 16).

forgive and freely condone our sins.' ¹ And again: 'There is no man who cannot with perfect justice condone and remit injuries which have been done to him and debts which are due to him, without having received any true satisfaction on account of them. Hence then, unless we would concede to God less than we concede to men themselves, we must by all means admit that God can justly forgive us our sins without having received any proper satisfaction for them.' ²

Now in all such objections the assumption is one and the same: viz. that as it is natural and proper for men to forgive one another, therefore it must be natural and proper for God also to forgive sinning men. Or, to quote once more the Moon-shee, 'I pardon my servant very easily, and there is an end of it.' But let us ask ourselves: Why is it proper—I say nothing now about 'natural'—but

¹ F. Socinus, *Christ. Rel. brev. Institutio* (Bibl. Fratrum Polon. vol. i. p. 665).

² Idem, *Prælect. Theolog.*, cap. xvi.—The Racovian Catechism, as might be supposed, is very full on this subject; and very bitter also. See Guericke, *Christ. Symbolik*, pp. 355-357 (Ed. 3).

why is it proper—suitable—that men should forgive their fellows? The answer comes at once: Because they themselves have need of forgiveness. *In*

James
iii. 2. *many things we all offend, and that both*
consciously and unwittingly. We frequently injure our neighbor, and still more frequently fall short in duty towards him. And because all men thus offend, because the best of us never perfectly and undeviatingly perform all our obligations to others, therefore it is proper, when others transgress against us, that we should forgive them, more particularly if they acknowledge their fault. But does this apply to God? Is He frail and peccant like ourselves? Does He need, and know that He needs, forbearance at the hands of others? The very thought is impious. Hence then the above-mentioned comparison and inference fails in an essential particular. It is assumed, audaciously assumed, that God and man are one in nature and circumstance: whereas God is all-holy, and man is grievously corrupt; God is all-sufficient, and man is miserably helpless and dependent.

But further: is it true that men can always forgive without more ado, whenever they choose to

do so? Can a father, for instance, always pass over his child's transgression, even when he believes the child to be sincerely penitent? Does he not often feel compelled to punish the child? And why? For the child's own sake, and for the sake of his other children, and for the sake of his own authority. The father, on full consideration, deems punishment to be necessary, deems that the omission of it would give rise to grave mischief; and therefore, notwithstanding the pain it causes him, he inflicts it. And is it then so incredible that God, *the Father of all*, should visit for sin? that He should exact something more than an acknowledgment of regret, and even than genuine sorrow? Eph.
iv. 6.

Or take another illustration, that furnished by civil government. Does civil government pardon offences without more ado? Does it not rather set itself systematically to punish them? Civil government has to watch over the rights and well-being of the many; and when any one violates those rights and injures that well-being, civil government punishes him, or does its best to punish him. And, as we all know, some of its punishments are final as regards the offender. For not only is he deprived

of bodily freedom for the remainder of his days, but he even has life ignominiously taken from him. And is it then so incredible that God, the Governor of the universe, the Governor not of men only but of all created intelligences, should punish man for sin? Is it so inconceivable that the general interests of His creatures, to say nothing of the maintenance of His own authority, should require Him to mark with His displeasure insulted and violated law? ¹

So that, even on general considerations, the pardoning of sin is by no means the easy, matter-of-course thing which some have assumed it to be.

But in truth we have thus far touched only the

¹ 'Though we ought to reason with all reverence whenever we reason concerning the Divine conduct, yet it is clearly contrary to all our notions of government, as well as to what is, in fact, the general constitution of nature, to suppose that doing well for the future should, in all cases, prevent all judicial bad consequences of having done evil or all the punishment annexed to disobedience . . . And though the efficacy of repentance itself alone, to prevent what mankind had rendered themselves obnoxious to, and recover what they had forfeited, is now insisted upon in opposition to Christianity, yet by the general prevalence of propitiatory sacrifices over the heathen world, this notion of repentance alone being sufficient to expiate guilt appears to be contrary to the general sense of mankind.'—Bp. Butler, *Analogy*, part ii. ch. v.

outside of the matter. For we have left unheeded the vital consideration that an offence committed against man and an offence committed against God are two utterly different things, two incommensurable things. And it is precisely this consideration which the objectors in question studiously and persistently neglect. They use indiscriminately the terms 'forgiveness' and 'to forgive,' as though it were one and the same thing for a man to forgive his fellow and for the infinite God to forgive man. In short, they do not recognise, and will not be brought to recognise, the awful significance of SIN.¹

And yet, surely, the very doings of men might afford them instruction, might suggest to them something of that unspeakable difference which they choose to ignore. Does any earthly judge, for example, take cognisance, or profess to take cognisance, of sin as sin? Or does he imagine that he has jurisdiction over the heart and the conscience? He never dreams of such a thing. What he regards, what he only can regard, are outward acts, and their

¹ 'Sin, as commonly understood, is a chimera. . . The source of all superstition is the fear of having offended God, the sense of something within ourselves which we call sin.'—Froude, *The Nemesis of Faith*, pp. 90, 92. (Ed. 2.)

obvious or probable consequences. No doubt he can occasionally give effect, at least partially, to his own personal persuasion as to the amount of a prisoner's *moral* culpability : but in the first place, this is to go beyond his proper province ; and, in the second place, he cannot, with the best will, go far. He is bound down by strict regulations. The Statute-Book says, ' When such offences are proved to have been committed, such and such penalties are to be inflicted.' And in assigning and ordering these penalties, the legislature never thought of estimating and punishing moral guilt : it thought only of the injury done to society, and of the best means of checking and deterring from it.

But how different when we turn from men to God ; when we grasp the meaning, the very faintest meaning, of the word SIN. God is not a man like unto ourselves. ¹ He is the perfection of all perfections : the all-holy, all-just, all-wise, all-glorious Ruler of the universe. And we men are the work of His hands, His rational, moral, responsible creatures. It is true we no longer have that pristine

¹ *To whom will ye liken Me, or shall I be equal? saith the Holy One.*—(Is. xl. 25.)

excellence which was originally given us—and the very fact that we have it not is an accusation against us, as well as an aggravation of our position—yet have we the knowledge of good and evil, and the power, the awful power, of self-determination. For us, therefore, thus constituted, thus dependent, thus accountable, to set ourselves against God—to sin—is a wholly different thing from man offending against man. Nay, all that is really significant in any offence of man against man is due solely to the guilt incurred with respect to God.¹ And the removal of guilt, of any guilt, is so far from being an easy, matter-of-course thing, that, looked at from without, it is the most improbable of things, not to say an utterly impossible thing.² Even if revelation had told us nothing concerning the nature of sin and the consequences of sin, the natural question would still be that ancient

¹ *Against Thee only have I sinned, and done what is evil in Thine eyes.*—(Ps. li. 4.)

² And such, in fact, has come to be the opinion of the leaders of modern infidelity. Instead of reproaching Christianity, as was formerly done, for representing God as vindictive and implacable, it is now the fashion to denounce Christianity for presuming to teach that there is any such thing as the forgiveness of sin. And truly it is a great word which the Christian Church puts into the mouth of her children: ‘I believe in the forgiveness of sins.’

one, *If a man sin against the Lord, who shall in-*
 1 Sam. ii. 25. *treat for him?*

But once more: supposing even that God had been able, consistently with His own perfections and the claims of His moral government, to pardon man off-hand, what would have been gained by His doing so? What likelihood was there that the relationship between God and man would be improved thereby? that, in fact, man would be a gainer by God's clemency? No likelihood whatsoever. Man, with his miserably corrupt nature, would soon have relapsed into his old estate—if indeed he could ever have left it. And thus the end of all would have been that man's criminality would have been greater than ever, because of his new abuse of mercy. No, man's condition, so far as he himself was concerned, was desperate. He owed ten thousand talents, and *See Matth.* had not a farthing to pay. He was guilty *xviii. 24, 25.* of leze-majesty against the King of heaven, and every day added to his criminality, because every day saw some new violation of duty, some fresh act of defiance and iniquity. And consequently wrath, and nothing but wrath, seemed to be man's heritage for ever.

Now from this terrible state it was—this state of enmity, condemnation, and hopelessness—that Jesus Christ, God's only-begotten Son, delivered man. And He did so in a manner truly wonderful. Had we not the plain assurances of Scripture on the subject, we might well hesitate to believe anything so extraordinary. Jesus Christ, the Scripture teaches us, delivered man by putting Himself into man's place, by performing man's obligations, and by suffering for man's sin. Having assumed human nature in the womb of a Virgin, Jesus Christ lived, obeyed, suffered, and died in man's stead and as man's propitiation.¹ And this He did in accordance with the loving 'will' and 'purpose' of His heav-

¹ The three terms more particularly used for Christ's work of atonement are ἀπολύτρωσις, ἱλασμός, and καταλλαγή. 1. Ἀπολύτρωσις (redemptio) is the most general term, and points specially to the ransom (λύτρον) which Christ paid for (ὑπέρ, περί) men: the ransom being His own blood (1 Pet. i. 19, Ep. i. 7).—2. Ἱλασμός (expiatio) points to the mystic oblation which our Ἀρχιερεὺς μέγας offered once for all, and which availed ἰλάσκεσθαι τὰς ἁμαρτίας (Heb. ii. 17), yea availed εἰς ἀθέτησιν ἁμαρτίας (Heb. ix. 26).—3. Καταλλαγή (reconciliatio) indicates the result effected by Christ's sacrifice and mediation: the removal of the enmity between mankind and God (Rom. v. 10), the establishment of peace ἐπὶ γῆς ἐν ἀνθρώποις εὐδοκίας (Luke ii. 14).

Heb x. only Father.¹ *God so loved the world that*
 5-10; Eph. *He gave His only-begotten Son. . . that*
 iii. 11; etc. *the world through Him might be saved.*
 John iii.
 16. 17

And the Son so loved the world that *He humbled*
 Phil. ii. 8. *Himself and became obedient even unto death,*
yea death on the cross. And by this ineffable sacrifice,

this sacrifice made to God and coming from God,
 Rom v. the world's salvation and reconciliation
 10. were achieved. *Being enemies, we were*
reconciled to God through the death of His Son.

In short, sin, the sin of the whole world, was met
 Rom. v. and atoned for. *Where sin abounded,*
 20. *grace did beyond measure abound. God,*

sending His own Son in the likeness of
 Rom. viii. *the flesh of sin, and for sin, condemned*
 3. *sin in the flesh. God made him, who knew*
 2. Cor. v. *not sin, [to be] sin for us, that we might become the*
 21. *righteousness of God in Him.*

In a way to us incomprehensible, the everlasting Son of the Father took upon Him man's sin, and atoned for it; *through*

¹ 'C'est dans le cœur de Dieu même qu'il faut chercher la raison de ses miséricordes, et les causes du salut. Le premier des dons de Dieu c'est son amour; le premier don de son amour au pécheur c'est son Fils.'—Quesnel, *Reflexions Morales*, vol. iv. p. 44 (Ed. 1727).

the eternal Spirit He offered Himself without fault to God ; and, being made perfect, He became the originator of eternal salvation unto all them that obey Him ; He obtained an eternal redemption. And through Him, and along with Him, His faithful people receive all good things : *from God He is made unto them wisdom, and righteousness, and sanctification, and redemption.*

Heb ix.

14.

Heb v. 9

Heb. ix.

12.

1 Cor. i.

30.

Such is *the redemption that is in Christ Jesus.* Such the Gospel proclamation concerning reconciliation and the Reconciler, concerning the removal of sin and the bringing in of righteousness. *Through this One is preached unto us forgiveness of sins.* Through this One is offered unto us *all things that pertain unto life and godliness,* all things needful for our present and eternal blessedness. What we could learn nowhere else, we learn from the sure word of testimony, yea from *the faithful Witness Himself,* from *the Apostle and High Priest of our confession,* the Victor and Victim combined,¹ *Who made His soul a guilt-*

Rom iii.

24.

See Dan.

ix. 24.

Acts xiii.

38.

2 Pet. i. 3.

Rev. i. 5.

Heb. iii. 1.

¹ 'Pro nobis Tibi victor et victima, et ideo victor quia

offering ;¹ Who with His blood *blotted out the*
 Is. liii. 10. *handwriting*—the guilt-record—in force
 Col. ii. 14. *against us* ; Who put away the curse by
 bearing it, yea by Himself becoming it.²

And to this great sacrifice, this all-determining, all-procuring sacrifice of the Son of God, our thoughts are irresistibly drawn to-day. Jesus Christ Gal. iii. 1.] is again *evidently set forth crucified amongst us*. We are in spirit in the city of Jerusalem. We see the mournful procession pass out of the gate of the city ; see it halt at Calvary ; see the Holy One nailed to the Cross ; see the cross with its awful burden raised in the air. We gaze at the surrounding crowd : at the weeping women, at the callous soldiers, at the malignant, exulting Jews. We behold the consternation and horror of nature ; we listen to the words of anguish that come from the

victima ; pro nobis Tibi sacerdos et sacrificium, et ideo sacerdos quia sacrificium.'—Aug. *Confess.* x. 43.

¹ See on the passage Delitzsch's *Comm. über Jes.* p. 549 ff. (Ed. 2).

² γερόμενος ὑπὲρ ἡμῶν κατάρρα (Gal. iii. 13). 'Quis auderet sine blasphemix metu sic loqui, nisi apostolus præiret?'—Bengel, *Gnomon*, in l.

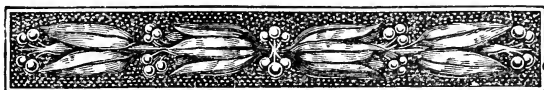
Sufferer ; we shrink together as we see the spear pierce His side ; we feel almost a relief when we see the head bowed, and know that all is finished. But how do we regard these things ? Do we gaze as we should gaze if one of the sons of men, some exemplary, devoted man, were unjustly and cruelly sacrificed by his enemies ? If we do, we profane that scene at Calvary. For no other death may be compared with that death, no other sufferings with those sufferings, no other sacrifice with that sacrifice. For that death was a death of expiation and atonement ; that sacrifice a sacrifice for sin ; that Sufferer was ‘cut off’ not for Himself but for others, He *suffered the* See Dan. ix. 26. I Pet. iii. 18.
Just for the unjust, He poured out his soul unto death, and was numbered amongst the transgressors, while He bare the sin of many, and interceded for the transgressors. [Is. liii. 12.]

Till we believe this, we are, at best, but impatient spectators at the Crucifixion. We had better pass on, and gaze at something else : at the glory of the setting sun, or at some flower which is gathering itself up for sleep. But if we *do* believe this, believe that that death was for us, that the

eternal Son of God *was wounded for our transgressions and bruised for our misdeeds*, and
 Is. liii. 5, 6. *that the Lord laid on Him the iniquity of us all*: then, surely, our contemplation should produce in us something more than sentiment, and even than sorrow. It should produce in us a profound dread of sin, and a profound hatred of sin. It should stir us up to a life of devotedness and love to such a Friend, such a Saviour. The mystery of Christ's sacrifice we shall never, on this side of the grave, fathom. Perhaps even on the other side of
 1 Peter i. 12.] the grave we shall still be like *the angels who desire to look into these things*. But the cost
 Comp. 2 of Christ's sacrifice, the graciousness of
 Cor. viii. 9. His sacrifice, the marvellous love to man which it displayed, these at least are in our apprehension, and these, if we are true disciples, will be a perpetual check upon us,¹ as well as a perpetual incentive to action, and a perpetual theme
 Rev. v. 12. of adoration and praise. *Worthy is the Lamb that was slain to receive the power, and riches, and wisdom, and strength, and*
 vv. 9, 10.

¹ Ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμῶς (2 Cor. v. 14).

honour, and glory, and blessing! For Thou didst redeem us to God by Thy blood and didst make us to our God a kingdom and priests.



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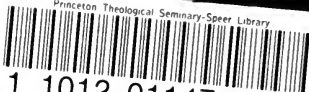
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